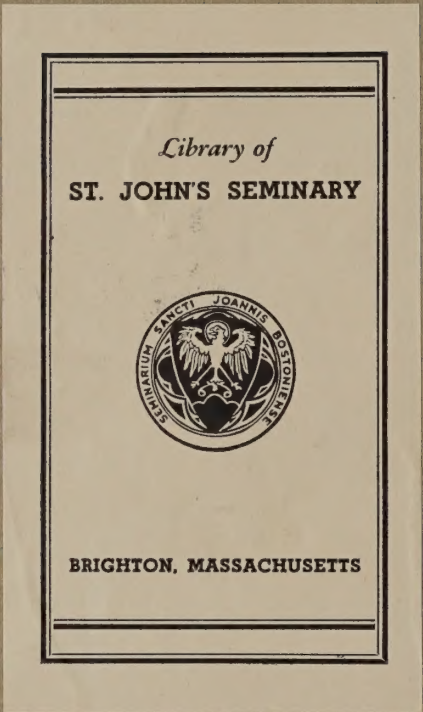


BDJRN_NL
BX
801
.C353
v.7
(1900-01)



LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON MASS

THE REVIEW.

By ARTHUR PREUSS

Published Weekly at \$2.00 a Year,
(Foreign \$2.50) Payable in Advance.

Entered at the Post Office at St. Louis, Mo.,
as second class matter, in August, 1899.

Editor's Address:--3460 Itaska St.
Telephone: (Bell) Carondelet 104 m.

TABLE OF CONTENTS.

| | |
|-------|--|
| Page. | |
| 329 | (1) A Petition. The Question of a Catholic Daily. (Arthur Preuss —Walter J. Blakely.) The Jubilee Indulgence. (L. Bienville.) Marriage and Divorce. [A. P.] |
| 330 | (2) Pilgrims of the Holy Year. (Arnoul Grehan.) The Saloon As It Is. V. (Prof. Royal L. Melendy.) The Independent Order of Foresters. (Arthur Preuss.) Our Daily Newspapers. (Arthur Preuss.) |
| 331 | (3) The Catholic Federation Movement: --- Diffi- culties (Rev. Bede Maler, O. S. B.) Polemics:—The Evil of Mixed Marriages. (Rev. J. F. Meifuss)---Notes. (A. P.) |
| 332 | (4) Exchange Comment. (Arthur Preuss.) The Religious World:—An Apostolic Constitu- tion Regarding Religious with Simple Vows. (A. P.)---Unification of the Ursu- lines.---Notes. |
| 333 | (5) The Question of "Americanism."---(Brownson as a Liberal.) The Stage:—A New Problem of the Zoological Drama. |
| 334 | (6) Church Music:---Notes. Education:—The East St. Louis Teachers' Con- ference. (Z.)---A Secular Newspaper's Plea for the Reform of Public-School Ed- ucation. --- The Faç of Ambidexterity. (Arthur Preuss.)---A Farming Course in Rural Schools. Christian Art:—The Pictures of the Leo Society. (U. Z.) |
| 335 | (7) The Social Question:—Insurance Against Strikes in Austria.—Child-Labor in Illinois. Science and Industry:—Cloud-Shooting.—Trying to Restore Animal Life by Electricity. (C. D. U.) Literature:—Noteworthy Things in the Maga- zines.—Current Literary Notes. (Arthur Preuss.) |
| 336 | (8) Topics of the Day. |

A PETITION.

Will those of our readers who do not save their REVIEW, please mail us No. 41, as the edition is exhausted and the demand continues? We should deem it a favor. A. P.

In No. 40 we referred to a nonsensical despatch in the daily papers which announced the appointment of V. Rev. P. J. O'Reilly, of Peoria, as Titular Bishop of Laredo, Texas, remarking that it was a mystery how the long-distance prevaricatorsyclept cable correspondents came to associate the name of the newly consecrated Auxiliary Bishop of Peoria with the Texas town. Now we think we have the solution of the mystery. Msgr. O'Reilly was made Titular Bishop of Lebdo in Asia and the name got twisted in the course of transmission over the wires into Laredo. Some bright young telegraph editor then added "Tex." by way of elucidation.—A. P.

The charity of some daily papers that give big Christmas dinners to the poor, is of the kind that lets not only the left hand, but all the world know what the right hand doeth, and it has no reward to expect in Heaven, since it has its reward in the glory and increased patronage that such modern pseudo-charity brings. The same is true of all those who supply these papers with funds, chiefly in order to see their names in print as public benefactors.—A. P.

THE QUESTION OF A CATHOLIC DAILY

A prominent priest residing within the immediate bailiwick of THE REVIEW, has generously offered to contribute one thousand dollars towards the realisation, by the editor of this journal, of the project of establishing a Catholic English daily newspaper.

While we are sincerely thankful for this proof of confidence in our strong good will but very weak ability, and glad to see that interest in the much-mooted plan is still wide awake within a circle unfortunately all too limited, we fear it is still a far cry till the day when the DAILY REVIEW or any other Catholic daily newspaper will make its first bow, and a still farther one till the time when it will be able to announce that its management can make "both ends meet."

We are looking to Pittsburg for the first attempt in this direction; not because we consider that city a particularly promising field, but because the weekly *Observer* was started there over a year ago with the avowed purpose of expanding it into a daily, to take the place of the German *Beobachter*, which, like the rest of the German dailies in the U. S., is slowly but surely losing ground for reasons which we have more than once had occasion to set forth.

As a side-light on this question we beg to refer to the article on "Our Daily Newspapers" in another column of this issue.

ARTHUR PREUSS.

TO THE EDITOR OF THE REVIEW.—Sir:

My vote is for A. P. for managing editor of the (perhaps) forthcoming "Catholic" daily—which, in my opinion, should be more Christian than exclusively Catholic in its tone, but with a Catholic editor maintaining, simply, Catholic interests (when necessary), without dogmatic attack upon Protestants or Protestantism. Such a paper would thrive, I think, but I do not believe Catholics alone can be depended upon for supporting a daily. In other words, a daily paper is needed of a clean, decent, Christian character, with Catholic proclivities.

ST. LOUIS.

WALTER J. BLAKELY.

The Jubilee Indulgence.

St. Thomas says that it appertains to the head of a community to distribute its goods among the individual members according to his good pleasure.

The head of the Christian community is the Sovereign Pontiff; to him it appertains to apply the treasures which the Church has in the infinite merits of our Lord and His Saints, to the faithful, under such conditions as he deems fit.

Herein lies the explanation of the Jubilee indulgence.

The question arises: What difference is

there between the Jubilee indulgence and those commonly known as plenary.

There can be no essential difference, as their scope is the same; however, the Jubilee indulgence has three advantages over the ordinary plenary indulgence, in that it is more solemn, more privileged, and more authentic.

Bourdaloue explains these points as follows:

The Jubilee indulgence is more solemn, because it is more universal, extending to the whole Christian world; because it is fraught with more august and holier ceremonies; because its publication, celebration, and close take place with ceremonies that are more apt to stir the heart and inspire pious sentiments; because the devotion it excites is more fervent and unanimous.

It is more privileged, because it brings on graces which the Church, as a loving mother, deigns to accord to her children only during the Holy Year of Jubilee, such, for instance, as pardon for all sorts of crimes without restriction or reserve, the dispensation from certain vows, etc.

It is more authentic and sure, because it is granted for reasons and ends more important, and its validity admits of no doubt.

The Holy Father has extended the Jubilee year for those who were unable to make a pilgrimage to Rome during 1900, and it is to be hoped that the precious privileges it offers will be made use of widely and eagerly.

L. BIENVILLE.

MARRIAGE AND DIVORCE.

Mr. Ray, the chairman of the Judiciary Committee of the House of Representatives, has written a letter (*N. Y. Sun*, Dec. 22nd) saying that to the best of his ability he will "press a proposed amendment to the Constitution giving Congress full power to enact uniform laws on the subject of marriage and divorce."

Such an amendment, in making possible national laws on marriage and divorce, would meet only one of the demands of the "divorce reformers," that is, uniformity. But what would be that uniformity? The legislation of the States on the subject indicates unmistakably that it would permit divorce and recognise various causes as sufficient for the legal dissolution of a marriage contract. In other words, the national laws would be in the direction of "free divorce," as it is called.

The only State in the Union which has no divorce law, as our readers know, is South Carolina. The only State which makes adultery alone a cause for divorce is New York. It is obvious, therefore, that the vastly preponderating sentiment of this country is in favor of "free divorce," and that New York and South Carolina, now alone outside of that current, would be forced into it by national legislation.

This is a serious aspect of the question of national divorce legislation, which deserves grave consideration.

A. P.

Pilgrims of the Holy Year.

It is estimated by reliable Rome correspondents that the number of pilgrims who visited the Eternal City during the Holy Year of the Jubilee was nearly one million.

"Don Alessandro," who supplies the *Mon-reale Semaine Religieuse* with regular Roman letters, is disposed to indulge in congratulations over this unexpected success.

La Vérité, of Quebec, on the other hand, points out (Dec. 22nd), that while one million pilgrims is a splendid figure, which proves that the faith has not yet died out in the world, it is hardly to be compared with the concourse brought to Rome by the jubilees of those times which, with good reason, are called "ages of faith."

As early as 1600 the Jubilee drew fully three millions of pilgrims to the Eternal City.

Under Leo XII., in 1855, it is true, the number of pilgrims was only 400,000, but under the unfavorable conditions then obtaining, the *Vérité* thinks that figure denoted more faith and zeal than a million in 1900. And it adds:

"Surely the faith is not dead on earth, thanks be to God; but while the number of the faithful is continually increasing, it seems the quality of their faith is on the decline. Our faith is not robust, as was that of our ancestors. Our fathers had more zeal than we.—But did not the Savior himself say: 'The Son of man when he cometh, shall he find, think you, faith on earth?' The commentators explain: 'In those latter days there will be an almost complete extinction of the faith and of the divine life which has its root in the faith, and of efforts for the good.' (Allioli, Sainte Bible.)"

Let us hope that those days are still far off and bestir ourselves to bring about a revival of the living faith that is productive of good works.

• ARNOUL GREBAN.

THE SALOON AS IT IS.

[From the *American Journal of Sociology*.]

V.

THE SALOON IN SUBURBAN DISTRICTS.

In the suburban districts the saloon takes on still another character. The family saloon, the beer-garden, and the roadhouse are more in evidence. Throughout the entire city the saloons pose as family saloons, hanging out the sign "family entrances," but it is more particularly in the suburban saloons that one sees the families sitting together in groups. The main thoroughfare running through a suburban district is, so far as the saloon is concerned, a cross-section of the whole city, exhibiting the saloon in all its varying characters, both as to its moral tone and as to its social functions. The most delightful and apparently harmless feature of the saloon is the beer-garden. Here is an instance where the words "saloon" and "beer-garden" are so loaded down with conflicting meanings and prejudices that they utterly fail to be of further service in conveying thought. To the German the word "beer-garden" carries with it no moral idea whatever; indeed, among them it is a highly creditable feature of their social life. To the temperance enthusiast it stands for all that

is base and low—an equally erroneous conviction. These gardens are numerous in the suburban districts.

The ———, a typical German beer-garden, though scarcely comparable with the ———, accommodates 4,700. During the summer an average of 3,000 gather at the ———, on the north side, every day, principally for the music. From a band-stand in the rear of the garden an orchestra renders exquisite music. This orchestra receives \$125 per day for its services from 6 p. m. to 11 p. m. The waiters, most of them fine-appearing elderly gentlemen, dressed in black, serve beer, wines, and soft drinks to the people out in the open, while at tables beneath the roof dinners are being served. The garden is brilliantly lighted with Japanese lanterns hanging from the trees. The lights, the trees, the starry heavens above, the moon gliding now and then behind the clouds, soul-stirring music, now strong and full, now soft and sweet, make this a charming spot where lovers delight to come, where the business-man, returned from the crowded centers of the city, comes with wife and child, and the business cares float gradually away, borne on the lighter strains of music. Old men with their pipes find in this place a never-ending source of pleasure, and will sit by the hour philosophizing and reminiscing over a single glass of beer. The people gathered here are in the main well-dressed and of more than the average intelligence. They are representative of the middle and upper classes of the suburban districts.

A young woman of strong temperance views exclaimed, after spending an hour in this garden for the first time: "Isn't it beautiful? Can it be, is it possible, that after all our ideas are wrong and these people are right?" It is not for our report to judge, but this is true that, while drinking to excess is seldom known here, a certain proportion of the patrons acquire in these beautiful and apparently harmless surroundings the progressive appetite which, with men of some temperaments, means the whole sad story of the ruined home and the drunkard's grave. Too much importance can scarcely be attached to the music rendered in some of these resorts. It is of the first quality and to be had every night for the nominal fee of \$0.25. People, many of whom do not drink at all, gather here from far and near. The gardens draw their patronage mostly from those who own comfortable homes in the suburbs.

There are, of course, beer-gardens of all grades and qualities, but those for the poorer classes, the ten-cent and free gardens, are mostly in the form of open-air vaudevilles. In these the music is inferior, and the vaudeville bill, similar to that mentioned in a previous paragraph, is presented. They are much more numerous here than are the saloon vaudevilles of the city centers, and here no roof is necessary to keep out the smoke and dirt.

A unique feature of the suburban districts is a road-house. Buildings, interesting in their exterior architecture and well equipped within, are located along the road to the suburban districts. They are especially adapted to wheelmen and other pleasure-seekers wishing to stop for rest and refreshment.

As a general rule, funeral processions returning from the cemeteries that lie along the road to these suburban districts, stop here for beer and refreshments. Drivers stop at the particular house of which they are regular customers, and the majority of the people in

the procession stop and drink also.

An example of these is the ———, one of the many on the road between Chicago and Evanston. There are accommodations for wheels and carriages. A large room is furnished with tables and chairs, and either a glass of beer and light lunch or a dinner is served. Palms figure here as usual in the decorations. The bar-room is large and attractive. Above are rooms "free for private parties, balls, etc."

The adaptability of the saloon to the needs of a particular locality is a source of constant surprise and admiration, as it is also a cause of genuine consternation among Christian people who reflect at all upon the cautious institutionalism of the churches.

ROYAL L. MELENDY.

(To be continued.)

THE INDEPENDENT ORDER OF FORESTERS.

If any Catholics have joined the Independent Order of Foresters, against the warnings of *THE REVIEW* and a number of other watchful journals, notably *La Vérité*, of Quebec, they may have reasons to regret it sooner than even their well-meaning advisers expected.

We see from a New York telegram to the *St. Louis Post-Dispatch* (Dec. 28th, 1900), that Dr. Charles L. Coulter has brought suit against Mr. Oronhyateka and McGillivray, who are respectively the "Supreme Chief Ranger" and the Supreme Secretary of the Order, wherein it is alleged that "the Order is managed by a clique of Canadians headed by Oronhyateka, a half-breed Indian, in an arbitrary and extravagant manner, that it has sunk over \$700,000 in a wild real estate speculation and loaned its funds to its officials on overvalued lands; that the Order has not only paid these officials extravagant salaries, but also made them munificent gifts of money out of its funds; that its officials have destroyed its records to conceal their illegal acts, and that through these acts and mismanagement the Order has become practically insolvent, there being outstanding and unpaid death and disability claims against it amounting to over \$300,000."

Of course, the two accused men deny Coulter's charges, but in view of the fact that *La Vérité* has on more than one occasion shown Mr. Oronhyateka to be a high degree Freemason and a man who cleverly utilizes his position in the Order for the advancement of his private interests, we fear they are not wholly groundless.

If any Catholics are caught in the threatening *débacle*, it will serve them right.

ARTHUR PREUSS.

OUR DAILY NEWSPAPERS.

Mr. Alfred C. Harmsworth, the most successful of British newspaper publishers, is in this country at present, and our daily papers are giving wide publicity to his remarks on the practical aspects of the profession in which he is believed to have amassed a fortune of twenty million dollars in twenty years.

Mr. Harmsworth has revolutionized British journalism by the introduction of American methods of newsgathering and by his cleverness in presenting all the news daily in his

paper, the *Mail*, in concise and lucid form. Some of his observations on American journalism, as printed in the *St. Louis Star* of Dec. 28th, are very much to the point.

One of the chief faults of American dailies is, in his opinion, that they suffer violently from the "size disease." It is a costly mistake on the part of our publishers to furnish so much printed paper for one or two pennies, and to accept advertising at such low rates.

The "size disease" may not be the only cause of the degeneracy of the American press, but Mr. Harmsworth is certainly right in diagnosing it as one of the main causes. If our newspapers had not so many yawning pages to fill daily, the "grind" would not be so terrific, a better selection of reading-matter could be made, and long sensational stories would not be so readily accepted for publication.

There is to-day not a single American daily newspaper that prints all the news within a reasonable compass and in such fashion that the essence of it can easily be taken in at a glance, by dint of systematic and lucid arrangement, and which sells at a price high enough to render it, in a measure at least, independent of the advertising gentry. The one that approaches nearest to the ideal in this respect, is the New York *Evening Post*, which issues ten pages daily on an average (except Saturdays, when it gives a supplement), gets along without that abomination yeasted Sunday edition, and charges three cents a copy, which may be considered a living price. Its presentation of the news is incomparably superior to that of any other American daily in conciseness and lucidity, though by running in the various articles pell-mell instead of arranging the foreign, domestic, local, etc., on separate pages in logical sequence and order, it sacrifices a feature which the reader of foreign newspapers has reason to admire in so many of the great Continental dailies.

If we can not have a distinctively and staunchly Catholic daily in this country, there is no apparent reason why we should not have, in the one or the other of our metropolises, a paper which presents the news of each succeeding day with accuracy, impartiality, and in concise and comprehensive fashion, so that even the busy man can take in the main features at a glance and is enabled, if in a spare quarter of an hour he desires to go more closely into any one subject, to find it without turning a dozen or sixteen closely printed pages and scanning a thousand odd items jumbled together like the rubbish on an ash-heap.

While we can scarcely bring ourselves to believe that an ideal Catholic daily could be made self-supporting under present conditions, we think a two or three cent paper of from six to eight pages, with a good news service, presenting the happenings of the day with conciseness and the greatest reliability, devoting a page to foreign, one to local news, another to market reports and commercial doings, etc., printed in legible long-primer type, with a synopsis of the contents of each page at the head of it, eschewing sensations and fakes entirely, distributing its limited space rationally by assigning it to the various news articles and notes in proportion to their real importance, showing genuine and active interest editorially in all that is good and unmercifully flaying everything that is bad in our political and social life, in religion, literature, and art,—we think such a paper might prove a success in New York, Chicago, St. Louis, or any other of our large cities.

UR PREUSS.

THE CATHOLIC FEDERATION MOVEMENT.

SOME OF THE DIFFICULTIES.

Speaking of Catholic society federation, Rev. P. Bede Maler, O. S. B., says in the January number of the *Paradiesesfruechte* that it ought to be strongly encouraged. Of course, there will be difficulties and obstacles. "To organize, to set in order, to assign to each one who wishes to cooperate his place, and to carry out a practical plan—all this is inexpressibly difficult. And even after everything has been ever so cleverly, clearly, and concisely mapped out, the human weaknesses of those individuals have to be taken into consideration who desert the cause in the midst of labor and battle. This will happen, too often perhaps. But no one should therefore exclaim: 'There is no use. Better not begin at all. We shall only have trouble. We have hitherto managed to get along without organisation; let us wait for better times.' That would be very easy, it is true, but whether it would lead to the goal is another question, which we venture to answer in the negative. Difficult undertakings must be taken in hand with energy and determination."

POLEMICS.

THE EVIL OF MIXED MARRIAGES.

A final word with the *Globe Review* on mixed marriages:—

"While mixed marriages are not the ordinary way of saving the souls of husbands and wives, nevertheless the experience of every fair minded priest is that in many cases there has been no harm but good accomplished by them." (*Globe Review*, page 325.)

The experience of fair-minded priests has been quite the contrary. In rare cases the children of mixed marriages have turned out first-class Catholics, such as Hermann von Mallinckrodt and his sister, Pauline von Mallinckrodt, or F. W. Weber, the poet of "Dreizehnlinden." We ourselves witnessed how the son of a Protestant father became a priest in the Catholic Church. Mr. Tardivel has told us how his mother became a convert. Such instances—few and far between—are quoted often, and we are asked to believe that such is "the experience of every fair-minded priest." I have been a pastor of souls for more than seventeen years and have not witnessed anything of the kind.

But we are not alone. Father Krose, S. J., in the *Stimmen aus Maria-Laach* (9. fasc. of 1900) concludes an examination into the causes that have led to a relative Catholic decrease in Germany by proving one of the main sources of leakage to be mixed marriages. He finds the loss of the Catholic Church from mixed marriages to be at least 100,000 children for the last few years. "This figure," he says, "represents only a part of the damage done to the Catholic Church by mixed marriages, and this part for a limited time only. The whole damage can not at all be figured. These 100,000 children will turn out a whole generation either hostile to, or estranged from, the Church, and even of those so far preserved to the Church a considerable number will fall away in later years; as also the Catholic party of every marriage consenting to the Protestant education of the offspring, must be considered as fallen away.

Such losses are not measurable statistically. But the figures given are plainly sufficient to show what influence mixed marriages have on the shifting of denominational statistics. There can be no doubt that mixed marriages alone are sufficient to explain the Catholic losses, and that they are the principal, if not the sole cause of the decrease of Catholicity in Germany, although in certain districts, such as Alsace-Lorraine, Baden, and Oldenburg, emigration has helped."

Unfortunately, we have no similar statistics in the U. S.; we have not even statistics of mixed marriages—the few instances given in the Directory allow no inference—but were they on hand, a similar dreary picture would be unfolded before our eyes. Loss after loss would have to be registered, especially in parishes that are confronted by mixed marriages as "a condition, not a theory." The picture will not be greatly different from that of Germany. If State favor and protection has a great deal to do with the perversion of children there, on the other hand there is more of Christianity left in German Protestants, which keeps them from breaking a solemn pledge regarding the education of children. And to just such honorable Protestants, as the father of the Mallinckrodt and of F. W. Weber, is due the good accomplished by them. Unfortunately such men are in this country "*rari nantes in gurgite vasto*." Were one to plead for "less bigotry," we should reply, Indifference causes more havoc than fanaticism.

And the remedy? It certainly can not be found in a relaxation of the marriage discipline of the Church. Besides frequent admonitions and watchfulness on the part of the priest, we should advise with Father Krose the cooperation of the laity. In this regard much can be learned from the Protestants of Germany. Members of what they call the "interior" mission watch the marriage announcements, enquire where each couple lives, and then pay them a visit to have the marriage performed by the Protestant dominie. Nor do they cease to watch then. When they have heard of an increase in the family, they offer their services for baptism, pay the preacher, give presents to the child and its parents, etc. Of course, Catholics can not follow Protestant ways everywhere. But could not our "Queen's Daughters," our members of the St. Vincent de Paul Conferences, help and assist the clergy in these matters? Are not the works of spiritual mercy as high above the works of corporal mercy as the soul is above the body? And if they as neighbors or friends admonish Christian couples and Christian parents of their Christian duty, who could find fault with them?

To warn sinners, to instruct the ignorant, to counsel the doubting, is a sublime calling for any layman or woman and a subject much more worthy of the pen of Wm. H. Thorne, than to plead liberty of re-marriage for the innocent divorced party or to publish private grievances of which possibly he has had but one-sided information. J. F. MEIFUSS.

In China, it is said, a doomed official is sent a beautiful dagger to slit his own bowels. Probably under the impression that similar customs prevail here in St. Louis, the editor of the *Globe Review* has sent us a thorny missive with a similar request. "Publish immediately," he writes at the head of a better wherein in elegant Thorne's phrase, he cuts up Father Meifuss and ourselves. We are ready to correct errors, but not to commit moral suicide. Our Rev. collaborator's asser-

tion, that "Mr. Thorne. . . . does not recognise his Bishop as his proper authority," is an obvious corollary from the repeated violent attacks upon Msgr. Corrigan in the *Globe Review*, and it is not invalidated by Mr. Thorne's asseveration: "My Bishop as my confessor, has never requested me to do anything that I have not done." *De internis non judicat praetor*, and Mr. Thorne's confessions do not at all belong to the newspaper sphere. As long as he continues his savage attacks upon the Archbishop of New York, it may be true that he recognises his Bishop as his proper authority, but it must be somewhat after the fashion of the arch-rebel, who recognises the Almighty, yet. . . .

A. P.

EXCHANGE COMMENT

Our esteemed contemporary the *Southern Messenger* (Dec. 27th) thinks football ought to be absolutely prohibited, as it is not a harmless pastime and has neither moral nor physical advantage.

Respectfully referred to the Rt. Rev. Bishop of Fort Wayne, who, through his recent address to the students of Notre Dame, has become widely known as the episcopal champion of the game.

* * *

The *Messenger*, by the way, quotes the famous German ex Court Preacher Stoecker, who visited this country during the World's Fair and delivered several lectures in Chicago, one of which, on "Evangelisation," it was our privilege to hear, as "Mr. Stoker." He is too prominent and able a man to have his name thus distorted.

* * *

In the opinion of the *Catholic Mirror* (Dec. 29th), in which we heartily concur, the menace of "yellow" journalism can best be obviated by religious journalism. "Let the Protestant take the most enlightened press of his own denomination and eschew the moral pest-breeding, sensational journal, and let every Catholic family have for its Sunday reading the Catholic weekly. However feeble the merits of some of them may be—and they are not great influential papers because they do not receive the support which they should receive—they will at least furnish pure, edifying reading matter for the wives and children, and they will be to all concerned a touchstone, as it were, of Catholicity."

* * *

The *Catholic Transcript*, "official organ of the Diocese of Hartford," expects to gain thousands of new subscribers by carrying out a new plan, which it thus sets forth in its edition of Dec. 28th:

"The paper will be issued in the interests of the Catholic people of the Diocese of Hartford. It will be supplied to them at the lowest possible rate. There will be no canvassing on the part of agents. Copies will be sent out in response to the invitation of the pastors, and the modicum necessary for their publication will come through their hands. The project has been submitted in detail to several bishops and to many priests of acknowledged prudence and has met with their cordial and enthusiastic approval. When well understood and well tried, it will, in the opinion of many competent judges, go far towards solving the problem of Catholic journalism."

In other words, the paper expects to gain new subscribers by the recommendation of

the pastors of the Diocese and on its own merits. This is a good scheme and would doubtless succeed if the *Transcript* were as excellent a journal as its reverend editor imagines.

* * *

Some of the would-be Catholic papers of the Province of Quebec are congratulating McGill University, for inviting M. Gaston Deschamps, of the Paris *Figaro*, to deliver to its students a series of lectures on the contemporary theatre. *La Presse* of Montreal considers this a flattering compliment for French Canada and is lavish in its praises of McGill, which is a thoroughly Protestant sectarian institution. The ever alert *Vérité*, however, points out (Dec. 22nd), that the engagement of M. Deschamps by McGill University is no service to French Canada at all, because it is apt to create the impression among the Catholic French-Canadians, that their young men can safely attend a high school which is essentially and fanatically Protestant.

This reasoning ought to appeal to those American French-Canadian papers which compliment such institutions as Harvard whenever they engage some eminent Frenchman to deliver a lecture.

The trouble with these papers and a good many others that claim to be Catholic is, that they are not in the habit of judging men, institutions, and events, from an exclusively and purely Catholic point of view.

* * *

The Rev. P. F. O'Hare has published some very unsavory details about Luther's immoral life in recent issues of the *Freeman's Journal* (Dec. 15th and 22nd). We fail to see what good can come from expatiating on such unmentionable things in a popular newspaper, even if the object be to refute and convince a Protestant preacher. Father O'Hare writes as if he fully mastered the literature on the subject, but his German and Latin quotations, some of them so distorted as to be absolutely unrecognisable, look as if they were hastily transcribed from seminary manuals.

* * *

Against that school of Rome correspondents which has so often been castigated in THE REVIEW, and of which Wm. J. D. Croke and the Abbe Boeglin ("Innominato") are the chief representatives, Rev. Patrick Cronin thus inveighs in the *Catholic Union and Times* (Dec. 20th):

"The great trouble with correspondents in Rome and elsewhere is that they have always friends to reward and enemies to punish—at least by implication. Verily, a good correspondent is a rara avis. We mean, of course, one who has the tact and influence to gather news of importance and general interest, and the conscience and ability to tell it with truth and sparkle. Who is he and we shall praise him. Yea, not merely praise him, but such a one we would gladly employ. But from the partisan ticklers with itching palm; and the vapid paddlers of little nothings; and the interjected egoisms and advertising schemes of the literary pushers to make their brass appear refined gold—from all such, O Lord deliver us! To all that tribe of literary rogues, anathema forevermore! We want nothing to do with them."

All of which, however, does not prevent our reverend confrere from lifting overboard into his paper every now and then whole tons of the brass of Croke and Boeglin.

It is in his more lucid moments that the editor of the *Union and Times*, in the language of Mark Twain, is truly amosin'.

The *Catholic Columbian* is evidently strongly impressed with its own importance in the world's history. In its Catholic chronology for the year 1900 (issue of Dec. 29th) it has such items as these: "Gleaner (one of its contributors) in Cuba," "*Columbian* starts League of Sacred Heart department," "*Columbian* issues a call for preliminary meeting to federate Catholic societies of Columbus and vicinity," etc.

We shudder to think what would happen if by some dire mischance the Church would be deprived of the inestimable boon of the *Columbian's* services.

* * *

The Milwaukee *Catholic Citizen*, in its edition of Jan. 5th, has opened a discussion on the future of the American Catholic press by various reverend and irreverent gentlemen interested therein. We shall sum up the debate critically when it is closed. Meanwhile we wonder why the *Citizen* casts the replies it has received to the letter of enquiry it sent out two weeks ago, into the form of "interviews." Can it not be strictly and scrupulously honest for once?

ARTHUR PREUSS.

THE RELIGIOUS WORLD.

AN APOSTOLIC CONSTITUTION REGARDING RELIGIOUS WITH SIMPLE VOWS.

The Holy Father has, under date of Dec. 10th, issued an important Constitution ("Conditae a Christo") regarding the numerous congregations of religious with simple vows that have latterly sprung up, especially in their relations with the ordinaries of the various dioceses. Some of these have merely episcopal approbation, others enjoy pontifical recognition or approval.

The rules for the former are laid down as follows: 1. The bishops should not receive newly organized religious societies into their dioceses unless they have previously examined and approved their statutes. 2. No new congregation is permitted to establish a house without episcopal authorisation, and the latter can be given only upon careful enquiry into persons, sentiments, and intentions. 3. The bishops should rather receive an already existing and approved congregation for some certain purpose, than establish a new one. Except in missionary countries no congregation is to be approved, unless it has a definite purpose and sure means of support. Mendicant organisations, and those of women for the care of the sick in their houses, are to be approved rarely and with great caution. The same rule obtains in the case of hospital sisters who receive patients of both sexes or priests. Sisters' institutes which are nothing more than hotels or travellers' inns must not be approved at all. 4. Diocesan congregations can establish themselves in another than their home diocese only with the consent of both bishops. 5. A congregation which has houses in different dioceses can change its statutes only with the approbation of all the bishops concerned. 6. Congregations which have once obtained episcopal sanction should not be disestablished except for weighty reasons; single houses, however, may be closed by the bishops without further process. 7. Admission and the taking of vows depends upon the ordinary. 8. The bishop may dispense from all vows except that of perpetual chastity, but not without the knowledge or against the will of the superiors. 9. The confirmation or an-

nulment of superiors elected by female congregations is the right of the ordinary. 10. The ordinary also has the right of inspection and visitation. 11. Likewise that to appoint confessors, chaplains, preachers, etc.

The religious societies conducted with papal approbation shall henceforth have to observe these rules: 1. The regulations concerning admission, taking the veil and vows may be made by the superiors, except that in the case of sisters the bishop must be left in full possession of his rights as defined in the Tridentinum. The election of officers and the management of affairs in general and of the single houses in particular appertains to the chapters, in female institutes under the supervision of the bishop as papal delegate. 2. The Pope alone can dispense from vows, and the bishops have no right to alter the statutes or constitution approved by Rome. 3. They have the right to give or refuse permission for the establishment of new houses, churches, or chapels, the celebration of mass in private chapels, the public exposition of the Bl. Sacrament, religious celebrations and processions. 4. If the houses of such congregations have "episcopal clause," the bishops have all rights appertaining thereto; if they have "partial clause," the bishops must watch that no abuses creep in. 5. The members of such congregations are subject to the bishop *in foro interno*; *in foro externo* they are subject to him only in respect to censures, reserved cases, dispensations, public prayers, and the like. 6. In regard to major orders, the canonical regulations and the decree of Nov. 4th, 1892 must be strictly observed. 7. In regard to the mendicant communities the ordinaries retain the rights granted them in the decree of March 27th, 1898. 8. In spiritual matters, such as the designation of chaplains, confessors, and preachers, the bishops have authority in the lay male as well as female congregations. 9. The administration of temporalities rests with the superiors and chapters, who are generally not responsible to the bishop, except so far as legacies are concerned which are willed to a certain house for a clearly defined religious or charitable purpose, in which case the bishop is entitled to exercise supervision. 10. The institutions in charge of such congregations, be they hospitals, orphanages, schools, asylums, etc., are entirely under episcopal authority with regard to religious instruction, the dispensation of the sacraments, religious practices, good morals, etc., except where the Holy See has granted special privileges. 11. The visitation of churches, public chapels, confessionals, rests with the bishop. The internal, disciplinary, and economical affairs of the priestly communities are under the sole control of the superiors. In female congregations and such male communities as have no priests among their members, the bishop has the right to supervise all spiritual and disciplinary matters, but he must not interfere with the temporalities.

Special rights and privileges previously granted by the Pope to certain congregations are not affected by this important Constitution.—A. P.

UNIFICATION OF THE URSULINES.

The Ursuline consolidation is a work of considerable interest as well as importance. Sixty-seven mother-houses (only nine among the twenty-four in the United States) were represented at the chapter general which was held in Rome last month, and it is expected that other houses will not delay much in

joining the union. Two English mother-houses were represented, no Irish house, no Canadian house. The work has however, only passed its first stage, and there is confident expectation that when the results of the chapter are known, adhesions will begin to come in.

We learn that the amalgamation represents the maximum of mutual concession between the various houses. A special regard has been had for the needs of the American Ursulines.

Though the new constitutions have yet to be drawn up, their direction is already known from the scheme submitted to the chapter general. This has the broadest possible basis. There will be no interference with the rights of property, none whatsoever in the methods of education. The changing of subjects from place to place will not be left solely to the power of the superiors at the central house in Rome, and by another fundamental provision of the schema there will be no transferring of subjects *sine scientia ordinarii*. Finally, there is no chance of any other consolidation of Ursuline houses being effected on parallel lines—on local, provincial or national lines.

THE POPE AND THE FRENCH "CULTUR-KAMPF."—Paris cable despatches report the publication there of a letter of His Holiness to Cardinal Richard, dealing with the *Cultur-kampf* measures of the Waldeck-Rousseau cabinet. The Pope defends the religious orders and declares a blow at them would be a blow at the Church. He hopes such an injustice will not be committed.

Meanwhile the government has already seized the church of the English-speaking Passionists in Paris, because they refused to pay the heavy tax levied upon them under the new *loi d'accroissement*, amounting to twenty thousand francs.—A. P.

ARCHBISHOP ELDER IN DEFENSE OF JUDGE TAFT.—Archbishop Elder has come to the defence of Judge Taft, chairman of the Philippine Commission, who has been vigorously attacked in a portion of the Catholic press on account of the schedule of questions to be asked all persons giving testimony with regard to ecclesiastical matters in the islands. Msgr. Elder, in a letter to the *Catholic Telegraph* (Dec. 27th), declares there must be a misrepresentation or misunderstanding somewhere, as "Judge Taft bears the highest reputation for legal requirements and for judicial rectitude," and "is universally held to be incapable of sanctioning such unfairness as those questions seem to imply."—A. P.

ABBE DAENS.—Abbe Daens, the well-known leader of the *Democrates chretiens* in Belgium, who is still suspended by his Bishop, is rapidly losing ground among the Socialists, who acclaimed him as a hero and a martyr during his late unfortunate campaign for the Chambers, in which his faction has now no representation whatever. The General Council of the Socialist party has resolved to have nothing further to do with the discredited priest, because he pulls with them only when the times are quiet and goes his own way and seeks his own interests in electoral campaigns.—E. C.

BISHOP MESSMER DESIRES ENGLISH SERMONS AND INSTRUCTIONS IN NON-ENGLISH CHURCHES.—In the spirit of the wise and excellent rule recently laid down for the clergy of the Diocese of Marquette by Msgr. Eis, Bishop Messmer of Green Bay says in his latest circular letter to the pastors of the Green Bay

Diocese, of which we find the text in the *Catholic Citizen* of Dec. 29th:

"I desire very much that English sermons and instructions be repeatedly given in non-English speaking parishes, where the young people are largely accustomed to the use of the English language. To deprive them of the opportunity of becoming familiar with the truths and duties of their religion in the forms and expressions used in the common language of our country, is positively harmful to the interests of the Catholic faith in America."

... Two American bishops have already died in the new year—Msgr. Ignatius Mrak, Titular Bishop of Antinoc, formerly Bishop of Marquette and a co-worker of the famous Bishop Baraga among the Michigan Indians, and Msgr. Winand Michael Wigger, Bishop of Newark. R. I. P.

... Bishop Byrne has issued an order, of which the *Catholic Journal of the New South* of Jan. 5th publishes the text, making his much-discussed delimitation of the parishes of the city of Memphis, tentatively announced some time ago, final and binding.

... The *Syracuse Catholic Sun* (Jan. 4th) learns from "a very reliable source" that the venerable Bishop McQuaid of Rochester is to have an auxiliary to assist him in his work and that this auxiliary will probably be V. Rev. William McDonald of Geneva.

... We are pleased to learn from a Galveston despatch in the *St. Louis Globe-Democrat* of Jan. 5th that the cyclone relief committee has reconsidered its recent action and appropriated \$15,000 from the general fund for St. Mary's Catholic Orphan House, which had previously not received its just share.

THE QUESTION OF "AMERICANISM."

O. A. BROWNSON A LIBERAL

In a critique of "Brownson's Later Life," by H. F. Brownson, just published, the *Catholic Standard and Times* (Dec. 29th) says:

"The mischievous idea of American Liberalism may perhaps be traced to him (Orestes A. Brownson) and other converts of the period whose theory was that the 'Reformation' was not without its good as well as its bad side, and that the spirit of the Church should be to seek a *via media* between modern society and its own doctrines rather than continuing to antagonize them as the outcome and flowering of the spirit of the 'Reformation.'"

THE STAGE.

A NEW PROBLEM OF THE ZOOLOGICAL DRAMA.

It is to be feared that a new problem of much difficulty confronts the aspiring American dramatist. The threatening trouble lies in the insubordination of animals brought upon the stage to secure a realistic effect. Not long ago a hen thus used in a comic-opera performance in Chicago, finding stage life arduous and vain, abruptly decided to leave it, and dashed across the footlights into the parqu岸. Now comes the report of an intractable lamb, which, instead of playing its part with becoming humility, made for the leading lady with lowered head, and after inflicting slight injuries proceeded to overturn and smash the

stage accessories. It is evident that if these unruly tendencies on the part of the stage animals are to go unchecked, a truly realistic play in the future will be attended with peril. Lately there has been quite a demand for the form of histrionic art which presents idyllic views of barn and farm-yard. Unless something can be done to restrain the nervous tendencies of the poultry, cows, sheep, horses, and other animals in the exhibit, something painful is likely to happen. The excitement which an unruly cow might occasion, for example, were she to become dissatisfied with her role and step over into the orchestra, would be utterly destructive of illusion. The writers interested in elevating the zoological drama should take necessary precautions.

CHURCH MUSIC.

The *Teacher and Organist* prints in its December number a new instalment of vespers and Ave Marias critically examined and partly approved, partly rejected, by the Cincinnati Diocesan Commission on Church Music.

The *Catholic Tribune* (Jan. 3rd) learns that Gregorian chant exclusively is to be sung in the Dubuque Cathedral. This is a very gratifying announcement, if true.

Rev. P. Bede Maler, O. S. B., declares in his excellent Eucharistic monthly *Paradiesesfruechte* (Jan.) that he is becoming more and more convinced that the disregard of the liturgical laws and regulations by so many of our church choirs is due to positive disobedience and wilful opposition. "It is a harsh judgment," he adds, "but whose fault is it that we must pronounce it?"

EDUCATION.

THE EAST ST. LOUIS TEACHERS' CONFERENCE.

The Christmas Conference of the Southwestern district of the Catholic Teachers' Society was held on the twenty-seventh of December in St. Henry's School Hall, East St. Louis, Ill. It was attended by twenty-six teachers and about twenty clergymen. The program: 1. Object Teaching; 2. The Study of U. S. History; 3. School Hygiene; 4. Methods, their use and abuse—gave occasion to animated and fruitful discussions.

Through the hospitality of the Rev. Pastor, Father Koenig, all participants had dinner at the rectory.

The summer conference will be in Germantown, Ill., and will be held for two days.

The formal exercises were followed by a little social. But all too soon, one by one or in groups, they parted, after a hearty grasp of the hand, to continue their labors at home with renewed vigor.

God bless our Catholic lay-teachers and strengthen them in their responsible duties!
Z.

A FARMING COURSE IN RURAL SCHOOLS.

Scientific and natural studies in the rural schools of Minnesota are to be displaced by a farming course. Professor Hayes of the State Agricultural School is to outline a series of practical experiments and observations to be made by the children under the direction of

their elders on the farm. These experiments will be adapted to each season of the year, and will be home work for rural pupils. Bulletins giving directions for conducting the experiments and for studying the scientific principles of successful agriculture, will be prepared by the Agricultural School and sent out by the Department of Public Instruction to rural teachers. Prominent agriculturists will be engaged to lecture before the summer schools for the teachers, and an effort will be made to interest the normal schools in the training of teachers in agriculture.

A SECULAR NEWSPAPER'S PLEA FOR THE REFORM OF PUBLIC-SCHOOL EDUCATION.

The program for the recent annual meeting of the Illinois State Teachers' Association at Springfield comprised the discussion of football, of social extension of the public school, of education for the farmer, of the sociological value of the rural school, of high-school electives, and of lighting and decoration of school-rooms. "But"—complains a secular daily, the *Inter Ocean* (Dec. 28th)—"remedies for the flagrant defects of methods in our public and private schools have no place on the program," adding: "Would it not be well to drop athletics or the decoration of schoolrooms and give a few hours to the discussion of teaching that will teach?"

"It is notorious"—our contemporary continues—"that many teachers are wholly dissatisfied with the modern methods of instruction that have been forced upon the schools by mere theorists. It is just as notorious that the great majority of parents are discouraged by the lack of knowledge evident among their children in the public schools. Most persons still cling to the idea that boys and girls ought to learn to spell correctly, to speak grammatically, to read easily, to write legibly, to figure accurately, and to know the map of the world. Business men and professional men have looked forward for fifteen years to teachers who would grapple with these needs and would inaugurate a reform that would give us graduates qualified in some respect for the demands of daily life. Yet they have looked in vain. Under the present rule children are carried forward in the showy but futile branches of education, while they are left deficient in the very knowledge that will qualify them for business or even intelligent association with their fellow men."

THE FAD OF AMBIDEXTERITY.

In No. 37 of *THE REVIEW* there was reported a decision of the Philadelphia Board of Education to introduce into the public schools the system of Prof. L. Todd, the object of which is to cultivate ambidexterity, i. e., ability to use the left hand as well as the right. The plan was correctly characterized in the title as a new fad.

A learned German doctor who has made ambidexterity a special study, winds up a paper on the subject in the *Cologne Volkszeitung* (No. 1137) as follows:

"If we compare the experimental results enumerated in this article with physiological experiences and anatomical observations, it appears that a natural difference in the supply of blood seems to be an essential cause of the irregularities in the human body. The question is not yet fully cleared up, though it is quite certain that right and left-handedness is not, as many still believe, a conse-

quence of negligent training or bad habituation."

The trouble in this country is that faddists are permitted to use the public schools for purposes of experimentation.

ARTHUR PREUSS.

GOVERNMENT SCHOOLS IN THE PHILIPPINE ISLANDS.—Gen. McArthur, U. S. Military Governor of the Philippines, reports to the President that over 100,000 Filipino children have attended the several hundred schools put in operation during the past year by army officers in various parts of the islands. The funds therefor have been collected through the medium of municipal taxation and private subscription. Capt. Albert Todd of the 6th U. S. Artillery superintends the work since March 30th, 1900. Children and parents everywhere are said to manifest an eager desire to acquire the English language.—A.P.

AN OUTDOOR SCHOOL.—The Ursuline Sisters of Columbia, S. C., we note from the *Boston Republic* (Dec. 22nd), have opened a unique outdoor school in Aiken, S. C., intended especially for frail and delicate children who need to improve their health as well as their intellect. The school, to be known as St. Angela's Academy, will be private, and, as its name indicates, the exercises will be conducted as much as possible in the open air. The governess system will prevail, i. e., pupils will be taught and cared for as individuals rather than as members of a class or grade.—HAROLD STEWART.

§ Prof. S. F. Lindenger, of Belleville, writes in the December *Teacher and Organist* of the new wording for the multiplication table that has come into vogue,—3-fours, 5-sevens, etc., instead of 3x4, 5x7, etc. He objects to it because it easily leads to confusion with the fractional numbers and can not bear the test of logic, and holds that the old and tried method of "ye ancient pedagogs" should not be lightly discarded in such an important study as the multiplication table.

§ Manhattan College, New York City, conducted by the Brothers of the Christian Schools, now publishes a monthly *College News-Letter* for the purpose of furnishing its patrons items of interest concerning college affairs. The latest issue to hand (Dec.) contains a highly interesting report of a lecture delivered at Manhattan by Mr. John P. Holland on his famous submarine boat and its probable future.

CHRISTIAN ART.

THE PICTURES OF THE LEO SOCIETY.

Rev. Dr. Lebl, of St. Francis Seminary, has some time ago acquainted the readers of *THE REVIEW* with the excellent work of the Leo-Gesellschaft of Vienna in trying to elevate the artistic taste and increase the devotion of the faithful, especially the young, by furnishing them with holy-pictures that really deserve the name, in place of the caricatures which have been so extensively circulated. Recently a new collection has been published, and while we can not relish Duerer's robust donnas of Nuremberg, we find much to admire, such as the beautiful Heart of Jesus by Hellweger, the Flight to Egypt, by Duerer, and others. We only wish these pictures

would be circulated in America. If there is no market for them now, it ought to be created. To distribute these pictures among the people were truly a missionary work. U. Z.

THE SOCIAL QUESTION.

INSURANCE AGAINST STRIKES IN AUSTRIA.

In Austria there is a system of insurance against strikes. A company has been formed which indemnifies its stockholders or patrons for all losses sustained by them from strikes in their establishments, whether voluntary, sympathetic or forced. The premium is equal to 3 or 4 per cent. of the pay-roll, and the indemnity is 50 per cent. of the wages paid for the week next preceding the suspension of work. Just as ordinary insurance companies will not pay for fires that were due to the carelessness or design of the insured, it is provided, however, that no indemnity can be demanded if an investigation by the agents of the insurance company show that the strike was justified, or was due to bad faith, bad treatment, or the violation of contracts or agreements between the employer and his men. W. E. C.

CHILD-LABOR IN ILLINOIS.

The annual report of State Factory Inspector Arrington shows clearly the need of radical improvement in the child-labor laws of Illinois. Out of 432,692 factory workers in that State, 14,356 are children. The fact that child workers have increased from 9,259 to 14,356 since 1897, or more rapidly than the population, demonstrates the need of further legislation to check this evil.

Mr. Arrington advises that age affidavits be granted only by some responsible public authority or by the factory inspectors, as experience has proved that parents and notaries will combine to suppress the truth. He also advises that no child be permitted to work without a certificate of physical fitness from official physicians, and that all children, save those employed in domestic or farm work, be placed under the protection of the law.

He asks also that "hazardous occupations" be clearly defined, and that no child under eighteen be permitted to work more than ten hours a day, or sixty hours a week. He recommends that the compulsory-education law be strengthened, factory inspectors be given the powers of truant officers, and a positive standard of literacy be fixed by law. These and other recommendations deserve the careful consideration of the legislature.

SCIENCE AND INDUSTRY.

CLOUD-SHOOTING.

Grape-growers in France have been experimenting for three or four years in firing cannon at the clouds to prevent the destruction of vineyards by hailstorms. In August last John C. Colvert, United States consul at Lyons, reported on the results of these experiments. Favorable comments upon the report called out protests from investigators in this country, who claimed that it was impossible to exercise any influence whatever over storms by the use of cannon.

Under date of Dec. 21st the State Department published a supplementary report by Consul Colvert, in which he gives observa-

tions as to the work of hail destroyers in the southeast of France. Mr. Colvert interviewed thirty large wine growers who used the cannon last summer. They were all strong in their belief in the efficacy of fighting hail with gunpowder. Their testimony was to the effect that when the cannon was fired at rapidly moving clouds, the latter were torn asunder and broken into shreds, and a copious fall of rain soon followed. In localities where great losses from hail had been incurred every season, the cannon were used last summer and no hail fell. Two or three miles distant, where no cannon were fired, the hail was very destructive.

The cannon used is manufactured for the purpose. Each gun is of the shape of an inverted cone, the opening at the mouth being twenty-eight and one-half inches. It is planted upon a tripod three feet high, and the gun itself is six feet six inches high above the tripod. The cartridge contains eighty grams of blasting powder, wadded with a cork, and tamped like an ordinary miner's blast. This travels, it is estimated, two and one-half miles in fourteen seconds. Each cannon costs \$25, the ammunition and equipment \$20 more, and the cost of operating a gun for 500 shots is \$15.50.

The grape-growers of five departments in the French Alps have formed an alliance for the purpose of buying cannon and powder for war against the hail next summer. While the grape-growers everywhere believe in the cannon, Dr. Paul Cazeneuve, one of the most distinguished scientists of France, claims that the question is in the domain of experiment and that nothing is proved. He contends further that if a number of communes where cannon were fired were on the line of the hail-storm and were protected, and the others were subjected to great losses by hail, that would prove the efficacy of the cannon.

The wine-growers insist that this is just what happened. Dr. Cazeneuve believes that no amount of cannon firing would influence great storms, but he favors a continuance of the experiments in a systematic and scientific manner. In spite of the doubts of the scientist, 15,000 cannon were engaged in cloud shooting this last summer, and the Italian government has gone so far in recognizing the efficacy of the cannon as to furnish powder to grape growers at 3 cents per pound. In a report of the director of the agricultural societies of the Southeast of France to the French Minister of Agriculture it is declared: "We cannot conclude that in all cases the use of cannon will afford complete protection, but it is undeniable that the results obtained are most interesting and give veritable hopes for the future."

All these reports and experiments are of interest to tobacco-growers as well as grape-growers in this country, and, in fact, to all agriculturists.

TRYING TO RESTORE ANIMAL LIFE BY ELECTRICITY.

A special despatch from St. Joseph, Mo., to the *Globe-Democrat* the other day (Dec. 29th) announced that it had been demonstrated there beyond a doubt that life taken by electricity can be restored by the same power.

"N. Schellinger, an electrician of Chicago"—it was reported—"is making a series of experiments here, and in the presence of a number of persons interested in the progress of science, shocked a cat to death, and when the heart of the feline had long since ceased to beat, Mr. Schellinger reversed the current of electricity, and the shock restored the heart

beats, although very feeble at first. Within two hours after the cat had been pronounced dead, it had been restored to the fullness of life, and was as playful as ever."

Mr. Schellinger and his enterprising press agent either do not know, or they pretend not to know, that cessation of heart-beating is no sure sign of death. If the Chicago electrician "restored" a cat to life, that cat was not dead; if it was dead, he did not restore it to life. No one can restore life that has once become extinct, even brute life, except He Who is the Master over life and death. C. D. U.

James R. Randall, in the *Catholic Columbian* (Dec. 29th), expresses the opinion that leprosy comes from some kind of polluted water. He says the late Dr. Steiner, of Augusta, Ga., when in Mexico as an army surgeon, told him that the lepers there were found near a lake whose waters, which they drank, were contaminated by a peculiar marine plant, while the Louisiana lepers came from the shores of bayous, whose waters may be similarly poisoned. There should be an investigation of the drinking water of the Sandwich and Philippine Islands.

LITERATURE.

CURRENT LITERARY NOTES.

—The Christmas *Fleur de Lis* (St. Louis University) has an appreciative paper, by H. E. Amsinger, on the Polish Jesuit Casimir Sarbiewski, the "Christian Horace," of whom "Father Prout" wrote so sympathetically years ago. The best of Fr. Sarbiewski's works, Latin poems written in Sapphic and Alcaic verse, are characterized by great tenderness and beautiful similes. Mr. Amsinger gives a few—too few—specimens. Sarbiewski does not merit the utter neglect into which his poetry has fallen.

—A monthly journal is to be started in London, devoted exclusively to the publication of poetry. *The Thrush* is the appropriate name chosen for it.

—The Clarendon Press will get out, in autumn 1901, a colotype facsimile of the first folio of Shakespeare, under the editorship of Sidney Lee.

—A handy prayer-book for those who travel is "The Traveller's Daily Companion," published by Benziger Brothers, with the approbation of Archbishop Elder, of which we owe a copy to the kindness of our friend Father Tieman of Cincinnati. It contains all the daily prayers, a method of hearing mass devoutly, with a few other devotions in common use, and the "Itinerarium," all within a compass that enables one to carry it in a small vest-pocket without the slightest inconvenience.

—This is the sort of "Literary Notes" to which a portion of the daily press treats its readers (see the *St. Louis Post-Dispatch* of Dec. 26th):

"Among the many novelties referred to in the January number of the *Delineator* is a very simple device whereby any make of corset can be fitted with three strings, so as to assist in producing the upright form now so eagerly sought by athletic girls and women, and women and girls who ought to be athletic."

Some of our Catholic papers, too, we regret to say, prostitute their literary columns by printing such three-strings corset puffs, for which they get the *Delineator* gratis. The

Delineator is a good magazine in its particular field, but rather than agree to its exchange terms, we would forevermore forego the pleasure of seeing it and the host of other periodicals that employ the same methods, on our table.

—We see from the Literary Supplement (No. 49) to the Cologne *Volkszeitung* that Ferdinande von Brackel, one of the best representatives of modern German Catholic belles-lettres, lately celebrated the twenty-fifth anniversary of the publication of her first and probably best story, "*Die Tochter des Kunstreiters*," known to the American Catholic public through a good translation printed by the Benzigers under the title, "*The Circus-Rider's Daughter*." The German original has had sixteen editions.

ARTHUR PREUSS.

NOTEWORTHY THINGS IN THE MAGAZINES.

The January *Messenger of the Sacred Heart* prints a translation of Rev. A. Baumgartner's recent remarkable paper in the *Stimmen aus Maria-Laach*, "The Close of the Nineteenth Century."—Rev. Thomas J. Campbell, S. J., critically reviews the Life and Letters of John Huxley, concluding that "he (Huxley) knew many unprofitable things, but about simple elementary truths he was lamentably astray. He was a fanatic, but not as his son says, a 'fanatic for truth.'"—Major William H. Johnston, of the 46th Infantry, U. S. V., records some personal observations on the fruitful work of the Friars in the Philippines. He says the islands can never be home to a Caucasian. "It is a purgatory for the wicked, but martyrdom for the good," and in this light the friars and their great work ought to be considered.—Rev. Jose Algue, S. J., Director of the Manila Observatory, answers Bishop Potter's *Century* article on "The Problem of the Philippines," under the same heading. He declares the problem can not be solved justly and safely on the premises of Mr. Potter, which are biased.—An international "Catholic Chronicle" is a new and very valuable feature of the *Messenger*, which, be it said here, as a Catholic magazine, far surpasses the *Catholic World* of the Paulists.—A. P.

In the December *Katholik* (Mayence: Kirchheim) Subrector Ernest Seydl of Vienna, reviewing Dr. Wiedemanns' new book on ancient Egyptian eschatology, finds in the conceptions of the Egyptians concerning the next world two fundamental ideas which may be utilized in apologetics: first, not everything ends for the Egyptian with death; secondly, he has a presentiment of a difference in the fate of mortals in the great beyond.—C. D.

In the current *Civiltà Cattolica* (quad. 1212) a Chinese missionary proves by facts and figures that "the disorders in China can in no wise be attributed to the Catholic propaganda of the missionaries or their methods of treating both with the people and the government."—Readers of the newly published third and fourth volumes (English edition) of Janssen's "History of the German People" will no doubt be interested in the *Civiltà's* critical review of the life of Jerome Aleandre, by J. Paquier, (Paris, Leroux, 1900).—The Irish correspondent of this magazine reports on the constant growth of the movement in favor of reviving Celtic as a popular tongue.—A. P.

TOPICS OF THE DAY.

"YIDDISH," THE NATIONAL TONGUE OF MODERN JEWRY.—Under the caption, "Una lingua poco conosciuta ma molto diffusa," the *Civiltà Cattolica* (quad. 1212) publishes some interesting notes on "Judendeutsch," or Yiddish, which it rightly calls "the national language of contemporary Jewry." Yiddish took its rise in the fourteenth and fifteenth century, and its basis is German, as preserved imperfectly by the Jews who emigrated from Germany to Poland, with a strong admixture of original Hebrew. Hebrew characters are used in writing it. Its literature is very extensive, and it is spoken by about six millions of people in Poland, Galicia, Russia, Bohemia, etc. There are at present twenty-three Yiddish newspapers. As our readers know from a former article in this REVIEW, several, among them one daily, are published in New York. A Berlin printing-house is just now issuing the New Testament in Yiddish, in no less than 750,000 copies, presumably for free distribution among the Jews to convert them to the Christian religion.—UGONE ZANELLA.

The *Catholic Columbian* (Dec. 29th) points out a very bad feature of our public life:—"There is too much irreverence in America. It is almost a national custom to make sport of sacred things. The humorists, like flippant and narrow-minded Mark Twain, have trained the multitudes to trifle with the most serious subjects. Humorous paragraphs are numerous in the daily papers on marriage, divorce, dishonesty in business, baptism, sloth, and similar themes. Indeed, levity seems to be the dominant note in contemporaneous witticisms. It is destructive, dangerous, and noxious to reverence for God and religion."

Joseph Bonnet pleads in the *Vérité Française* (No. 2718) for a wider diffusion of the knowledge of the Russian language among the Catholics of other nations, so that the aims and methods of the Russian schismatics might be better understood and more effectively combatted. He says Russian is an easy tongue to learn. The words are uniformly pronounced as they are written, and the grammar is extremely simple for any Latin scholar. A vocabulary can be readily acquired, as the language has but few roots.—L. BIENVILLE.

According to the *Catholic Transcript* (Dec. 28th) the late Roger Wolcott, Governor of Massachusetts, deserves that every Catholic in America cast an immortelle upon his grave. In 1895, when the A. P. A. were terrorizing Massachusetts, he, as Lieutenant-Governor and a politician aspiring to still higher honors, made bold to challenge them in the heat of the campaign and in the zenith of their malice. Such men are rare in our politics and deserve to be honored in life and death.—A. P.

NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

| | |
|--|------|
| Baart, Rev. P. A. Church and State in the U. S. of America. Net..... | 10 |
| Baart, Rev. P. A. The Tenure of Catholic Church Property in the U. S. of America. Net..... | 50 |
| Belloc, Madam. The Flowing Tide. Net. | 1.60 |
| Blosius, Book of Spiritual Instruction. Net..... | 75 |
| Camm, Dom Bede, O. S. B. A Day in the Cloister. Net..... | 1.60 |

| | |
|---|------|
| Verhaag, Rev. L. A Word on Dancing. | 25 |
| Berthold, Th. Lives of the Saints for Children. Illustrated..... | 75 |
| Bossuet, Jacques. The Sermon on the Mount..... | 1.00 |
| Cox, Rev. Thos. E. The Pillar and Ground of the Truth. Lenten Lectures on the True Church..... | 1.00 |
| Crawford, Francis Marion. The Rulers of the South. 2 Vols. Illustrated. Net..... | 6.00 |
| Eagan, M. B. Guy's Fortune..... | 1.00 |
| Fouard, Abbe. The Last Years of St. Paul..... | 2.00 |
| Guggenberger, Rev. A., S. J. A General History of the Christian Era. Vol. I. The Papacy and the Empire.... | 1.50 |
| Roo, Rev. P. De. History of America before Columbus. 2 vols. Net..... | 6.00 |
| Thurston, Rev. H., S. J. The Holy Year of Jubilee. Illustrated. Net. | 3.25 |
| Aiken, Chas. Francis. The Dhamma of Gotama the Buddha and the Gospel of Jesus the Christ. Net..... | 1.50 |
| Andreis. Life of the Very Rev. Felix de. First Superior of the Congr. of the Mission in the U. S. and Vicar-General of Upper Louisiana. Net.. | 1.25 |
| Bougand, Msgr. Emile. The Divinity of Christ. Net..... | 1.00 |
| Salas, Rev. Don Andre de. The Influence of Catholicism on the Sciences and on the Arts. From the Spanish by Mariano Monteiro. Net..... | 1.25 |
| Thein, Rev. John. The Bible and Rationalism or Answer to Difficulties in the Book of Moses. Part I. Net. | 1.00 |
| (A new edition of "Answer to Difficulties of the Bible," complete in four volumes.) | |
| Brownson, Orestes A. Latter Life from 1856 to 1876. By Hy. F. Brownson. | 3.00 |

EMIL FREI ART GLASS CO.

Munich Antique Figure Windows for Churches a specialty. All kinds of Painted and Stained Glass..... Sketches and estimates furnished free of charge. All work guaranteed to be water proof. 304 TEMPLE BLDG., - ST. LOUIS, MO.

W. KLOER, CHURCH DECORATOR.

916-18 ALLEN AVE.
ST. LOUIS, MO.

References:—St. Peter & Paul's, St. Louis; St. Peter's Chicago; St. Elizabeth's, Denver; St. Mary's, Marytown, Minn.; St. Peter's, Jefferson City, Mo.; St. Joseph's, Memphis, Tenn.; St. Nicholas, Aurora, Ill.; All Saints', St. Peter's, Mo.; St. Francis' Church, Humphrey, Neb.; St. Bonaventure's Church, Columbus, Neb.; Chapel of St. Joseph's College, Teutopolis Ill., and many others.

...I also Furnish Sceneries for Stages...

VICTOR J. KLUTHO, ARCHITECT AND SUPERINTENDENT.

Pastors intending to build Churches, Schools, Parochial Residences, etc., will find it in their interest to communicate with me....

Room 306 Benoist Building.
N. E. Cor. 9th and Pine. ST. LOUIS, MO.
Illinois Licensed Architect.



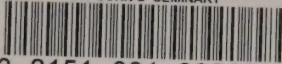
JOS. CONRADI

Architect and Sculptor...

Churches, Marble Altars, Communion Railings, Pulpits, Statues and all Plastic Works of Christian Art.

Rooms 307 and 308
Burlington Bldg.,
810 Olive Street.
Works: 3420 Thomas Street.

ST. JOHN'S SEMINARY



3 8151 001 20613 2

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS

